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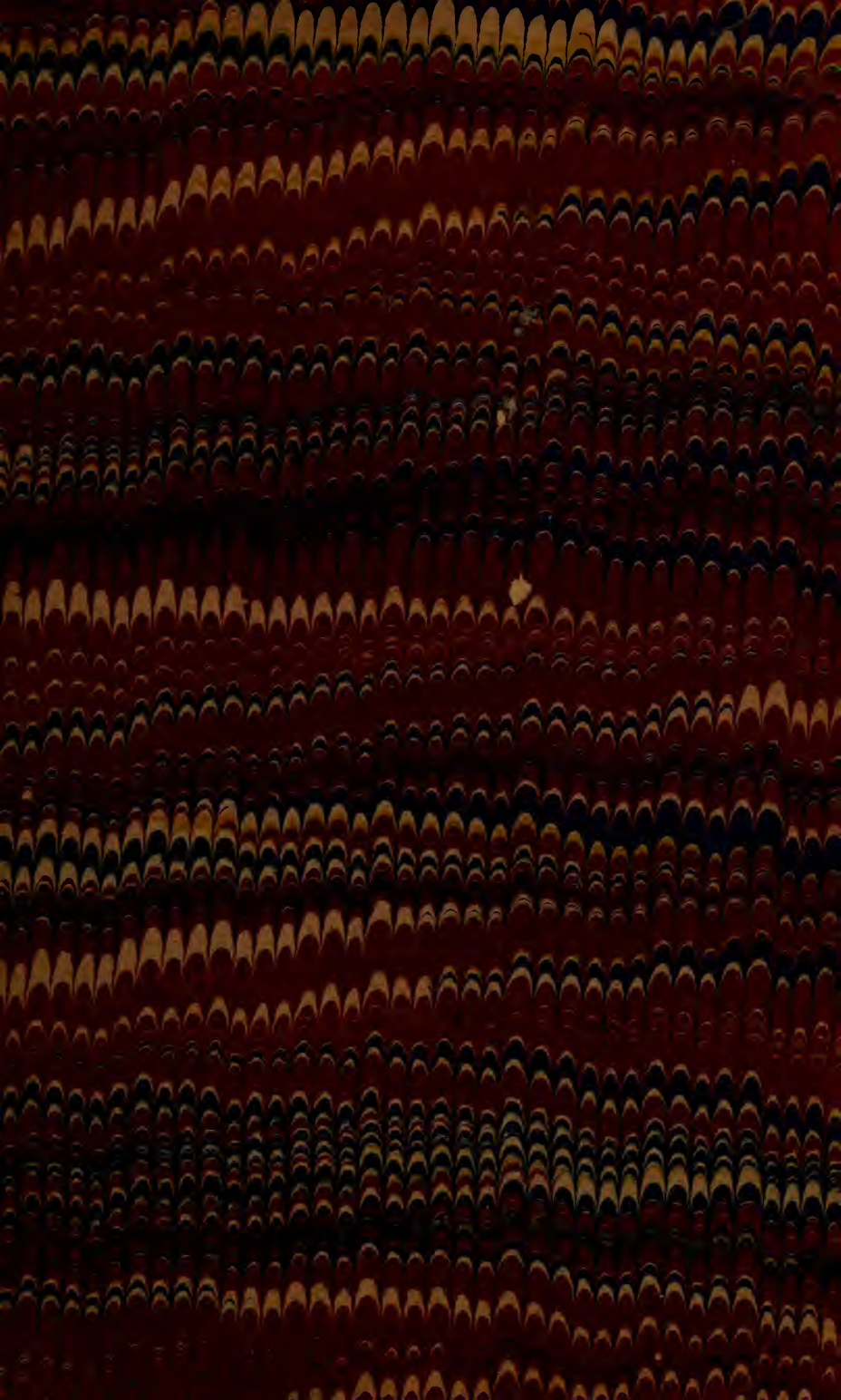

THE CHURCH ARMY

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THE CHURCH ARMY

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THE

CHURCH ARMY

BY

MONTAGUE CHAMBERLAIN

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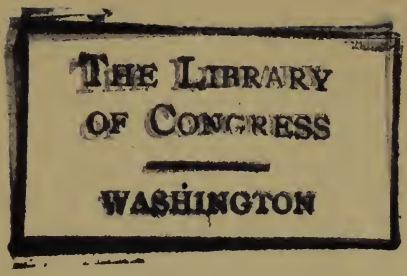

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TO HER

WHO GAVE ME LIFE

AND TAUGHT ME HOW I MIGHT MAKE

THAT LIFE WORTH LIVING,

I Dedicate

THIS LITTLE TRIBUTE TO A CAUSE LONG DEAR

TO HER HEART, — THE UPLIFTING OF

THE POOR AND THE ABJECT.

PREFACE.

READERS must not hold the authorities of the Church Army responsible for the opinions expressed in the following pages, as I alone should bear whatever criticism they may call forth.

M. CHAMBERLAIN.

CAMBRIDGE, MASS.
April, 1897.

THE CHURCH ARMY

"WHAT is the Church Army?" has been asked frequently since the proposal was made to establish posts of the Army in this country, and the question should have a definite answer, for this new movement in the Protestant Episcopal Church is in danger of being misunderstood.

The Church Army is an association of churchmen, — clergy and laity, women as well as men, — for coöperation in mission work among the irreligious of the laboring classes and among the social outcasts, — the vagabonds, drunkards, criminals, and depraved. It strives also to assist the deserving unemployed.

Other questions to which an answer should be given are: "What are its plans?" and "What methods does it propose to adopt?" many of our people being entirely ignorant on these points.

These can be best explained by describing what the Church Army has already done, and the methods through which this has been accomplished. We must turn to England to learn of these, for the idea has been borrowed from England, where the Army has been in successful operation for fifteen years. It may be interesting to trace the movement from its inception.

Let us confess right here at the start that the Church is indebted to the Salvation Army for the leading features of this new missionary enterprise. General Booth has taught the world how to reach the outcasts and

restore them to respectable citizenship. The Church has improved upon the scheme of the Salvation Army, but has adopted many of its methods, including some which General Booth borrowed from the Methodists. General Booth was formerly a Methodist minister, and the meetings at his East End Mission in London were but reproductions of the Methodist revival meeting, the only change being the introduction of lively Gospel songs in place of the solemn hymn tunes in vogue at that period. The service was simple, — spirited music and extemporaneous prayer, followed by an address which was tuned to melt the emotions already softened. Then came the "telling of experiences," changed by Booth to "giving testimony," followed by an invitation to those who desired to lead a new life to advance

to the "penitent bench," where prayer was offered in their behalf. There was nothing novel in this, — nothing except the livelier music, — but the leader of the new crusade went further, and introduced into mission work a feature that is distinctively typical of the Salvationist movement.

The people of the slums whom General Booth sought to reach were not attracted to his meetings, so, remembering the Master's words, "Go out into the highways and hedges and compel them to come in that my house may be filled," he formed his adherents in procession and marched them through the streets with vocal and instrumental music, carrying for banners placards bearing striking texts. They usually marched to a street corner or other open space and held a short service. The hood-

lums of Whitechapel Road flung garbage and vile epithets at the devoted band, as they marched by singing their war song, — a song of the Father's love. But the battle was won. Whitechapel was captured by the songs and banners, by the loving sympathy and earnest prayers of this strange army, and the world was taught the use of new weapons for Christian warfare.

While General Booth was thus laboring in the East End slums, Mrs. Booth, his able coadjutor, was raising money to carry on the Mission by delivering addresses to fashionable audiences in the West End. She talked to these fine dames as plainly as her partner talked to the "submerged tenth;" but her plain words were not resented. Her eloquence and zeal and purity of purpose captivated these women, and they re-

turned again and again to listen to her arraignment of their frailties. Long after her collections ceased to be necessary for the support of the Mission, Mrs. Booth continued her evangelistic labor among professing Christians, speaking in churches and on public platforms, though she finally entered into active service in the Salvation Army. The Mission did not depend upon her collections for more than a few months. The fame of its success had gone abroad, and numbers of influential people became interested in its progress. Among these was Mr. Samuel Morley, member of Parliament, who has styled himself "the sleeping partner" of the Salvation Army. With such generous friends, there was no lack of financial aid, and General Booth was enabled to extend the work to other parts of the city.

New missions were started, and district after district was invaded as rapidly as working-men evangelists could be prepared to take charge of the stations, for Mr. Booth soon discovered that his converts made the most zealous as well as the most efficient leaders. Those who displayed capacity were trained for the work, and became the forerunners of the Church Army "Captains."

It was in July, 1865, that General Booth pitched his tent in Whitechapel and began the "East End Mission." That name was retained until 1867, when operations having spread beyond the East End, a new name — "The Christian Mission" — was assumed, which remained unchanged for ten years.

Early in 1877, Cadman, the Rugby pugilist, who had been extremely successful as a Mission "Captain," put on

the placard giving notice of his meetings "Hallelujah Army." At the end of that same year, the Secretary, in making out his report, wrote "Volunteer Army," but, on looking over the report, General Booth scratched out the word "Volunteer," and wrote "Salvation," and Salvation Army it has remained.

The leader of "The Christian Mission" was known as the General Superintendent, which was shortened to "The General" by his associates, and when the Mission became an "army" they continued to call him "The General," and "General Booth." He did not assume the title; it was forced upon him by his associates.

For some time previous the leaders of the Mission stations had been known as "Captains." The name originated thus: Several stations were on the river-side, among the

fishermen and boatmen, by whom every leader or master is dubbed "captain;" and as the Mission leader could not be addressed as "Reverend," and was too far removed from the commonplace of that quarter to be addressed as plain "Mister," he naturally became "Captain." The name spread to other districts, and to-day, the world over, the commanders of Salvation Army posts are "Captains" — be they women or men.

By 1882 the Salvation Army had fought its way into such prominence and taught so clearly the lesson of its effectiveness, that the Church of England sought for an alliance. The subject was discussed in Convocation, and a committee to consider the matter was appointed. The committee consisted of Dr. Benson (afterwards Archbishop of Canterbury), Canon

Wilkinson, Canon Westcott, and the Reverend Mr. Davidson (afterwards Bishop of Rochester). Several conferences were held with General and Mrs. Booth, and the advantages of the proposed alliance and the difficulties in effecting it were freely discussed. The liberal and generous spirit which characterized the attitude of the Church dignitaries, and their frankness in discussing the points at issue, brought from the Booths a cordial response; but both admitted that the difficulties in the way of a union were insurmountable.

Many years before the Booths had broken away from church control, — modern Methodism was too cold and barren of spiritual zeal for these fiery evangelists, — and they were now striving to cement into a concrete mass, without church or creed, those of their converts who adhered to the

Salvation banner. The General would not consent to place his Captains under the control of the Vicars.

Then they had preached that the Sacraments are non-essential,— they are preaching that same doctrine today,— and the Church could not harmonize this doctrine with her canons.

The conferences resulted in no advance of the project and the thought of a union was abandoned. But the encouragement which the appointment of that committee gave to churchmen friendly to the alliance, would not down. Many of the younger men were familiar with the Salvation Army methods through frequent visits to their Mission rooms, and they were determined that the Church of England should not repeat the mistake which forced the followers of Wesley from her fold. For

years the Church had been searching in vain for some means through which to reach the irreligious poor and the outcasts. "Here," said these enthusiasts, "is a method that has proved effective; let us try this." Their opponents — they met with vigorous opposition — arrayed against them a barricade of ecclesiastical dignity and church tradition, but these were brushed aside. "Men and women," they cried, "our countrymen, and our brethren, are being lost, and the Church is doing nothing to save them. This is no time to talk of dignity, there is work to be done. Who will volunteer to lead in this work?"

A volunteer was ready, and he was supported by a few influential churchmen. In that same year, 1882, the Reverend Wilson Carlile, of St. Mary, Kensington, London, resigned

his curacy and commenced operations in the slums of Westminster. At the start he devoted his attention to general mission work, holding meetings for prayer and visiting the sick and forlorn, but added to this the training of men drawn from the new-made converts, for the duties of evangelists.

From this small and insignificant beginning has grown the large and successful Church Army of to-day, with an annual income of some four hundred thousand dollars, with mission stations in every county in England and Wales, as well as in Belfast and Edinburgh, and with over fifty institutions in which every year thirty-three hundred outcasts find homes and employment, and forty thousand destitute people are given temporary relief.

When the "cadets" were ready for evangelistic labors, they were given

rank as "Captains," and placed in charge of Missions which were started as rapidly as the men could be prepared. Along with the training of the men, Mr. Carlile added the training of women who applied for permission to join the movement, and to this devoted band he gave the name of "mission nurses." These are not trained nurses, their first duties being of a spiritual and evangelistic nature.

To supplement the work of these two branches of the service, and to reach places where a permanent Mission cannot be maintained, as well as to afford means for distributing amongst the working-class healthy, religious literature, both attractive and spiritual, the Church Army very early established a system of colportage and "Mission Vans." These large covered wagons, loaded with books and pamphlets, and placed in

charge of a captain and two cadets, are sent to any diocese on the request of the bishop. They travel through the diocese disposing of their literature, and halting often for a week in any of the small parishes, to which they may be invited by the Vicar. In these visitations they hold daily services, either within or out of doors, visit the poor, and render any aid to the Vicar he may request.

While these departments of the spiritual branch of the work were being put in operation, the leaders of the movement, through constant intercourse with the abject and apparently hopeless people who make up the "submerged tenth" of London, had forced upon them the conviction that something more than preaching was needed to make the efforts to reform these outcasts of any permanent benefit. It was discovered that

a majority of the people who attended the mission meetings were tired of their idle, vicious lives, and desired to reform. The Army set about providing opportunities to establish the sincerity of this desire. Just what was resolved upon for a basis of operation is thus stated in one of their pamphlets: "The idle loafer must be taught to work for his living; the criminal encouraged to substitute honest labor for his malpractices, the vicious helped to overcome his besetting snare, and the fallen assisted to rise."

The effort to put into practice the propositions thus outlined has been eminently successful. In 1888, some two years before General Booth published his "Darkest England," in which he gave his famous scheme for assisting the unemployed, — a scheme, which, we may state in passing, was

almost identical with that which had been put into operation previously by the Church Army, — the first "Labor Home" was opened. This experiment succeeded so well, and gave such promise of permanent benefit to its inmates, that house after house has been opened, until there are now fifty-two of such "Homes" in successful operation. Those who enter these institutions are compelled to work for their board and lodging. "Manual labor," says the secretary in his report, "when wisely enforced, is found by many to be a pleasure, and a sure means of gaining a living. Drink, the curse of nine-tenths of the fallen, is banished, and the 'brothers' are shown that they can live without it. The brotherly spirit in which all are treated makes the institution a real home, and encourages all to hope for the future; and the daily life of

honest labor, sobriety, and cleanliness wins them to self-respect. These, together with hearty and sincere religious teaching given by the workingman 'Father' of the Home, proves so efficacious that a large percentage of the men who are received, obtain situations, and go out changed from a *social*, and many from a *religious* point of view." Some three thousand three hundred people have passed through the Homes annually, and fifty-two per cent of these have been permanently restored to respectable citizenship.

So successful has been the work of the Church Army in uplifting and starting afresh men and women who were considered irreclaimable, and had become a burden to the state, that many of the English Boards of Guardians of the Poor have made grants of money for its support, feeling warranted in the fact that through

its instrumentality paupers, who were a tax upon the community, were being changed to tax-paying citizens.

The Church Army Labor Homes are open to all applicants without distinction of nationality or creed, or previous bad character. The sole conditions are: (1) that those admitted shall desire to help themselves; (2) that they shall be free from disease and able to work; (3) that they shall not be over forty years of age (forty-five, if skilled mechanics); and (4) that they shall sign the rules, and keep them. They are provided with board and with beds and clean sheets, but are expected to use the bath freely; and if they will not work for board, washing, and lodging, they are discharged. During 1895, 3328 men, women, and youths passed through these institutions, and three

new buildings were opened to accommodate the numbers who sought admission.

Each Home is purposely limited to twenty-five persons, so that every inmate may be subject to individual personal influence. Residence at the Home is limited to four months, though the majority of the inmates leave before the term expires. After two or three months' genuine test, an effort is made to secure a permanent situation for those fitted for one, but should the effort be unsuccessful, the Army endeavors to restore the man to a reputable position in society by other agencies. A Market Garden, two Training Farms, and a Laundry for women, have been established with complete success. In the Market Garden, men only are employed; while at the Farms, youths are trained for farm servants. In both institu-

tions the beneficial effect of a home-life is continued, and the care of the inmates' spiritual nature is not neglected. During each evening a lamp is kept burning in the Chapel, so that any brother can turn into the room for quiet and meditation at his leisure.

At times the labor market is so congested that any addition to the applicants for employment would merely add to the distress of the whole body of unemployed, and turning the reclaimed outcasts on to the street again would be dooming them to a return to their old habits. To assist in avoiding this peril, the Church Army has established a system of emigration, through which men fitted for it are assisted in establishing themselves in Canada. The Secretary having charge of this branch of the work collects informa-

tion and endeavors, by communicating beforehand with the agent of the Army in Montreal, to make it easier for the emigrants to obtain employment on arrival.

The Army has added other agencies to help in its philanthropic efforts. We read in the report of a "Workingmen's Boarding-house;" a "Women's Boarding-house;" "Coffee Houses," where food is sold at a low price; a "Men's Lodging-house," a "Shelter," in which no less than 12,853 homeless vagabonds were furnished with a comfortable bed, in 1895; several Rescue Homes for fallen women, in which these cases are classified and dealt with as the nature of each demands; a Dispensary where a female physician dispenses advice free of charge to any woman who has paid the admission fee of three pence; and an "Old

Clothes Department," for the repairing and distribution of partly worn garments.

Lately the Society has added to its departments a "Samaritan Office and Labor Registry," to aid destitute clerks and others to find employment. At this institution the applicants are given the following advantages: free inspection of the advertisements in the daily papers; writing-paper on which to reply to advertisements; a small amount of writing-work, etc.; free lessons in short-hand and type-writing; the use of a lavatory for washing and shaving; a cup of tea twice a day, and occasionally food, when funds permit; and the assistance of two resident evangelists in finding situations. Lastly, though not least, the men are encouraged by daily prayers, which stir up fresh hope in the poor

fellows, and keep them from losing faith in God. There is a labor test for admission, by which any man in earnest can earn a meal and a night's lodging by wood-chopping or writing.

In connection with the Army Headquarters are printing and publication departments, where a large number of men and women from the Homes are employed. The "Church Army Gazette," which is printed by this department, has a circulation of 75,000 weekly, and though sold for a half-penny, yields a handsome profit, — some $9,000.

Stereopticons for illustrating the Church services and Bible narratives have been used at the mission halls for several years with marked success. Recently these have been placed in charge of a "Lantern Department," which prepares slides of the various

subjects illustrated. These slides are hired and sold, some 7,000 being now available for that purpose. During last year Church Army slides were used at over 12,000 meetings, some of which were held in drawing-rooms and parish houses, and for these meetings slides were used which portray the awful condition of the people among whom the Army is working.

The equipment for the work of the Army at the end of 1895 was thus summarized in the report: A Training Home, where 60 men and 40 women are annually trained, without charge, for evangelistic work; 52 Labor Homes; 3 Farms and Market Gardens; 28 Vans; 227 Parochial Evangelists; 62 Associate Evangelists; 84 Van Evangelists and Colporteurs; 110 Mission Nurses; 80 Staff Workers, Clerks, etc. During

that year some 50,000 out-of-door and 100,000 indoor meetings were held, at which about 6,000,000 persons attended. The Captains and Nurses made 1,150,000 visits with Bible or Prayer, and 1,000,000 meals were served.

Besides its evangelistic and philanthropic work, the Church Army has supported a Mission Church in the midst of one of London's poorest districts.

Of course this array of figures is of no value as proof of the efficiency of the Army,— of its effectiveness for permanent good to the people among whom it labors, — but when we know that the work thus represented has the approval and support of thoughtful churchmen who have had an opportunity to determine its usefulness, these figures present in a most graphic manner

the splendid possibilities which await such an association in this country.

One naturally asks, how is the money obtained to carry on all this work? The Treasurer's report for 1895 answers the question for that year. The entire sum expended was $405,000. Of this amount, $160,000 was received in payment for board at the Labor Homes, Farms, etc., and the profit from sales of farm produce, firewood, and other products of these institutions; for the Church Army, it must be remembered, attempts to help those only who are able and willing to help themselves. It never renders more than temporary assistance to those who cannot or will not work for self-maintenance. By this method the Army is enabled to make many of its institutions self-supporting, and a few are so successful as to leave a balance to help out

the deficiency of others. Another source of income derived from the people who were helped, was the collections made at the various meetings, which amounted to about $75,000, "mostly in coppers." The "Church Army Gazette" yielded a profit of $9,000, — sufficient to pay the salaries at Headquarters, — and profits accrued also from sales of religious books and from the sale and the hire of stereopticons and slides. A small revenue was derived from an "Invested Fund," and the balance was made up by subscriptions and donations.

The vast work here sketched is carried on by an association which was incorporated in 1892 under the title of "The Church Army." The President is the Earl of Meath, and among the Vice-Presidents are the Earl of Aberdeen, Earl of Stamford,

Earl Fortescue, Earl of Airlie, the Dean of Hereford, Canon Ellison, Eugene Stock, Esq., G. A. Spottiswood, Esq., Lord Rookwood, and other prominent churchmen.

The business of the Association is managed by an "Executive Committee," elected at the "General Meeting." At present the Committee is composed of thirteen members, six clergymen, and seven laymen.

The principal administrative officer is the Chief Secretary and under him are other secretaries, the heads of departments, besides superintendents, managers, and clerks, who together make up the "Headquarters Staff." The Rev. Wilson Carlile, the founder of the movement, has been Chief Secretary since the beginning, though he is an honorary officer. Other secretaries are honorary, also, though some of the staff

are paid salaries. Several are members of the Executive Committee. A number of the staff officers, both honorary and paid, are ladies.

The workingmen evangelists, after completing a course of training on the Mission Vans, followed by a course of study under the Chaplains attached to the Headquarters Training Home, are granted "commissions," and given the rank of "Captain." While in training they rank as "Cadets." "Captain" and "Cadet" are the only military titles borne by members of the English Church Army.

Great care is taken in selecting men for these offices. The antecedents of the candidates are looked up and considered. They must be workingmen, communicants, abstainers from alcohol and tobacco, and if married, the wife must be a sin-

cere Christian, able to assist her husband among the women of the parish.

The Mission Nurses, who are usually zealous churchwomen with capacity for parish work, are also trained at Headquarters. A Mission Nurse has little training for nursing. She is trained for three months in knowledge of the Bible and Prayer-Book, in visiting, in speaking and singing, in leading indoor and outdoor meetings, meetings in lodging-houses, work-houses, etc. (many nurses are able to deal with rescue cases). She has had some slight experience with work in a London infirmary, has attended a course of Nursing Lectures, and has obtained the certificate for First Aid to the Injured. In many parishes a Church Army Mission has been started by a nurse whose work has

proved so effective that the evangelist, on joining her, has found a warm welcome and the ground prepared for more aggressive operations.

While on duty, the Captains, Cadets, and Mission Nurses wear a simple uniform of black cloth with insignia.

The Captains are employed chiefly in the mission field as evangelists, and are placed in charge of the Labor Homes and other institutions operated by the Society.

A Captain, or Mission Nurse, is sent into a parish only upon the invitation of the Vicar, and under the Vicar's direction and control, remaining any period up to one year. At the request of the Vicar, this may be extended to two years. It is thought that frequent changes keep the men fresh and energetic, and prevent cliques, which would be ad-

verse to parochial discipline; but after a man has been in the service for five years, he may be appointed permanently to a parish if desired by the Vicar.

The evangelist's duties vary, — though they consist chiefly of leading in open-air and indoor meetings, taking charge of classes for Bible reading, managing boys' clubs, and in visiting the poor. He keeps a diary of his visits, and a regular weekly report of all work done, signed by the Vicar, is sent to Headquarters.

The Captains in charge of those Labor Homes which are situated in London, are under the direct control of the Evangelist Secretary, of Headquarters Staff. A visitor is appointed for each Home, whose duty it is to inspect the premises at regular intervals, assist the officer-in-charge with

advice, and report to Headquarters any irregularity or suggestion for improvement.

The Labor Homes situated in the provinces are under the direction of a local Secretary, or a Secretary and a Treasurer. Sometimes the two offices are held by the same person, and may be held by a layman or a lady. In some cases a Visitor helps to supervise the work.

The Farms are operated by Managers, and the Homes attached are in charge of Captains. Two "Visitors" act as inspectors and report to the Secretary of the Training Farms Department at Headquarters.

The success of the Church Army has been achieved in the face of severe, one might say of fierce opposition. The objections to the methods proposed, which met its promoters at the outset, and to which reference has

already been made, were continued for several years and gained many adherents.

The features which generated most of the opposition were the music — which was condemned as being un-ecclesiastical — and the street parade, which was considered much too undignified for toleration. These parades are held by the Church Army in those districts only where the less attractive methods fail to draw the people to the indoor services, and the determination of their use lies exclusively with the Vicar of the parish. The Gospel songs are suited to the tastes and the understanding of the people for whom they are sung and who heartily join in the singing. Had some of the critics but heard a chorus of a hundred strong voices singing these songs, with a fervor that a mission hall meeting

can arouse, they would surely have stopped their carping.

The irregularity of the service was another argument used against the Army. "They do not conform to the rubrics," said the critics, "and" —worst of all — "they are Methodistical!"

These things seem trivial when human misery and the saving of immortal souls are in the issue; and yet churchmen, priests of God's holy temple, leaders and guides of Christ's followers, earnestly demanded that these trivialities should be respected and the outcasts left to their idols and their abject wretchedness.

The fierce opposition discouraged some, but the men who were laboring in the London slums and facing the problems presented there were not of the sort who are easily dismayed. They possessed courage,

zeal and faith; they had earned by experience the right to judge these matters, and they labored on in spite of adverse criticism. To-day, clergy and laity are praising the Army and its work, and aiding in its maintenance. The clergy have proved that these "lay curates" are a real help to them — that they increase the number of communicants, diminish the dependent poor, and awaken energy and zeal in the entire parish. The laymen have discovered that the evangelists and their Labor Homes have changed many who were a burden upon the parish into self-supporting, tax-paying citizens. Already mission work on Church Army lines is in operation in over five hundred parishes, and its influence is still spreading.

The late Archbishop of Canterbury is quoted as stating in one of

his last speeches: "Let us understand that the work of the Church Army is *Church* work. I consider that evangelization is the very heart of the Church, and it is necessary in all parts of England where the people have lost their touch with religion and the Church. . . . There is no doubt that there are two languages in England, — the language of the upper class is one language, and the language that is commonly spoken by the working-class is another. And it is not always easy to convey ideas from either class to the other class. . . . Therefore, if you want to do the Church's work among the working classes, you must get workingmen and workingwomen to go to them. . . . I want to see the Church Army employed manifoldly . . . uniting workingmen and workingwomen to our Church. For remember this,

that when once they are made Church people, there are no other such Church people, — none so pious and so firm as poor people who have given themselves wholly to God and His Church."

The bishops of London, Durham, Exeter, and Wakefield have spoken and written words of hearty commendation of the movement. The Duke of Westminster testifies to its value and adds: "I hope to be helpful to this good cause;" and the Duke of Fife writes: "I am glad to testify from what I saw myself not only that these homes are admirably managed, but that they are doing work of great importance among a class difficult to permanently benefit." A master of one of the great workhouses bears testimony to the improved condition of the men who have been inmates of the Church Army Homes, and similar

testimonials might be added to an almost unlimited extent. But surely no one who has read thus far will need further proof that the Church Army of England is doing a good work in a good way, and is entitled to — nay, demands, by its object, and its results, the encouragement and support of every loyal churchman — of every Christian who desires to help the unfortunate and the degraded.

What the Church Army is doing for the laboring class of England it hopes to do for those of this New World. Its mission will be to reclaim the irreligious workingmen of all grades and conditions, to rescue the social outcasts, — fallen men and women, — and to extend to the deserving unemployed such aid as its opportunities and means may permit. It proposes to do this very largely

with the assistance of workingmen especially trained for the work. This is not a light task, but as much good has already been accomplished by several Church Missions, conducted on much the same plan, surely the more extended and more comprehensive scheme is worth an effort. Such an effort, to be in any measure successful, will demand from the workers zeal, patience, courage, hope, and an abiding faith in God's fatherly love and tender compassion; but beyond all else, it will demand an almost total sacrifice of self from those who engage actively in its pursuit. It will demand also the generous and hearty coöperation of all churchmen, the laity as well as the clergy.

Some financial aid will be necessary at the start, to organize Missions, to establish Homes, to procure vans and tents, and to purchase Farms

on which to place those of the reformed and destitute for whom permanent employment elsewhere cannot be secured. In cities where there are already established Church institutions to meet the wants of these various classes, there will probably be no immediate need of making additions, for if the Americans follow the example set by their English brethren, they will coöperate with existing social agencies and utilize parochial machinery.

Thus far comparatively little has been accomplished, for the organization is not yet thoroughly completed; yet the movement to establish the Church Army here has met with such a hearty reception that a successful start is already assured.

As a matter of history, it should be recorded that in September, 1895, a Church Army post was established

at Pittsburgh, Pennsylvania, by the Brotherhood of St. Andrew, and placed under the management of Mr. James K. Bakewell, who had been Superintendent of their Rescue Mission. About the same time, Colonel (now General) Henry H. Hadley, Superintendent of St. Bartholomew's Rescue Mission, New York, who had studied the plans of the English organization, formulated plans for a similar scheme suitable to the conditions prevailing in this country. These plans were laid before Bishop Potter who referred the subject to a special committee of the Parochial Missions Society. In a letter to this committee the Bishop wrote, "It seems to me that the time is ripe for the starting of a Church Army." After considering the matter, the committee reported that it was "unwise to launch a complete

scheme before a fuller consideration by the Church of all the possible methods and details." The committee, however, expressed its "cordial sympathy with such test of the value of Church Army methods as may be undertaken under the Rector of St. Bartholomew's Church or other parishes, along the line proposed," and the matter was referred to another committee, to study the details and report to the next Diocesan Convention.

Pending this report, a "Church Army Commission" was appointed by the Parochial Missions Society to take charge of the initial movement. This Commission, composed of six clergymen living in the neighborhood of New York, appointed General Hadley Military Director, and authorized him to establish "Posts," as the mission stations are called, in any par-

ishes in which the Rectors gave their consent.

General Hadley received his commission in May, 1896, and began work at once. He entered upon his task with a boldness born of zeal for the cause. In his youth he had studied law, but on the breaking out of the war joined an Ohio regiment, and in service won his promotion to the rank of Colonel. The war ended; he renewed his practice of law, and also became editor of a newspaper. Converted through the influence of the famous "Jerry McAuley's Mission," in New York, he was filled with gratitude for his own delivery, and considering the mission service a valuable agency for reclaiming outcasts, he entered into the work as an active evangelist. For some years he was Superintendent of the Mission established by the Rev. Dr. Greer, in

connection with St. Bartholomew's parish, New York.

General Hadley appointed Miss Sara Wray as his Aide-de-camp, with the rank of Major, to assist him in developing the movement. Miss Wray is the daughter of an English clergyman, and served for several years with the Salvation Army and at St. Bartholomew's Mission.

The present organization being tentative merely, few rules have been adopted. One that will be the basis for future operations reads: "No Post shall be established or continued in any parish without the written consent of the Rector thereof."

If a Rector desires the services of the Army, he should write to Headquarters, and after arrangements have been completed, a "Captain" and "First Lieutenant" will be sent to his parish. These two officers are

to be under pay, the salaries varying from five to fifteen dollars a week, according to ability. The officers may remain for any length of time at the option of the Rector, providing it is not less than one week, or longer than one year. It is considered advisable to change officers thus often, but should there be any valid reason for retaining an officer longer, such an arrangement may be effected by the Rector, on application to Headquarters. If a bishop desires an officer to remain, Headquarters has no authority to withdraw him. Before the Post is established, there shall be a written agreement between the Rector and the Military Director as to details, the methods to be employed being entirely at the discretion of the Rector.

It is expected that these Posts will be largely self-supported, by collec-

tions taken at the meetings and by donations from the people of the parish; but, as has been stated elsewhere, aid must be given in establishing the posts, and in very many parishes, provision must be made for a portion of the officers' salaries.

Those converts who desire to engage in the active evangelical work of the Army must refrain from using alcohol and tobacco, and will be expected to serve as "recruits" at the mission at which they are converted, for at least six months. At the end of that period, if they have been faithful and have given evidence of earnestness and of capacity for the work, they will be sworn in as "soldiers," and placed in a confirmation class for instruction by the Rector. After they have been confirmed and enrolled as "cadets," they may enter the Training School at Headquarters,

where they will be required to spend an additional six months in the study of the Bible, and in the practice of conducting indoor and outdoor meetings and other work. On the completion of this year of training, they may be eligible for commissions.

If a candidate for commission is married, his wife must be a communicant, and be able to assist her husband in evangelistic work, especially among the women of the parish.

The women engaged in evangelistic work in the English Church Army are styled Mission Nurses, but in the American branch they are to be granted commissions and given similar rank as the men. These women will be carefully instructed at Headquarters in the Bible, in vocal and instrumental music, and in practical rescue mission work.

The evangelists will be under the

control of the Military Director, who has command and supervision of all matters pertaining to the Military department of the Army's operations.

The process of establishment must of necessity proceed slowly as evangelists must be trained for the work, though General Hadley reports that already a number are at the Headquarters Training School, and he is continually receiving applications for admission. Several Posts have been established, some of these having been in operation previously as Church Rescue Missions. A description of the work at one of these may serve to illustrate what the Army proposes to undertake and the methods that will be employed.

The St. Stephen Post, attached to St. Stephen's Church, Boston, was originally established for evangelistic work merely. In 1893, a room was

secured on Washington Street within a few steps of the Church, and was put in charge of Mr. and Mrs. Samuel F. Jones, who had had some experience in mission work in New York. They began at once to hold evening meetings, on each week-day, and on Sunday. The room was heated and made as comfortable and attractive as the means at command would permit, and a piano was provided. Here assembled tramps, vagabonds, criminals, and all sorts of the irreligious community of the neighborhood, who were made so welcome that they returned frequently. They still continue to attend, filling the hall usually, and appearing in such numbers on Sunday and Thursday nights that there is not sufficient room for all who seek admission. Some are allured by sheer curiosity; to others the sprightly music of the mission songs is entic-

ing; while to another set the chance to spend an hour in a warm, bright room and Mrs. Jones's sweet smile of welcome are the only attractions of the place. Few are drawn thither by any religious motive or desire for instruction.

Those who lead the meetings do not attempt to preach to the congregation — preaching is not a part of rescue mission methods, — and what there is of service, is very simple but as bright and attractive as it can be made. It consists chiefly of music, and a Scripture lesson followed by a short address, which has for its basic themes the love of God for His human family, His willingness to forgive the repentant, and the happiness of the Christian life. The Apostles' Creed is repeated, a few selected prayers read, and if a priest is present, he gives the benediction.

With this service is introduced a feature quite novel to meetings held under the auspices of the Protestant Episcopal Church, but something that has proved an important factor in all mission work in the slums. Those who have been converted previously are invited by the leader of the meeting to rise and give their "testimonies" — to relate the facts of their former sinful lives and of their reformation. These men usually respond. Some are filled with a noble elation born of success in a hard-fought battle, and desiring that those still in the peril of the fight may be encouraged through their example, they boldly tell their pathetic story. Others arise with reluctance, and with downcast faces and quivering lips tell of their once depraved condition and their determination, with God's gracious help, to sin no more.

"Why are these men induced to repeat again and again such harrowing tales?" a stranger to mission work usually asks. The answer is, that they are prone to overestimate their strength, and to grow proud and careless from forgetfulness of their own recent depravity. The recital of their story keeps them humble and penitent. Another use of these testimonies is their helpfulness to those present who are still in the thraldom of depraving habits. To a besotted vagabond, whose drunkenness and degradation have separated him from home and friends and hope, nothing appeals with such effectiveness as the simple, broken utterance of a brother tramp, proclaiming his own restoration to sobriety and self-respect, confessing that to his heart has come the assurance of God's love and God's mercy,

and calling upon the doubting ones to follow his example with faith and courage.

The testimonies concluded, the leader pleads with those who are in the thraldom of sin to break from their evil ways and make a fresh start in life, and to make that start at once. Those who desire to reform are invited to the front row of seats. All present are then asked to join in prayer to the Almighty Father that He will have pity on these penitent ones, forgive them their sins, and keep strong and steadfast their resolve to sin no more.

It tries a man's courage and earnestness of purpose to rise in his seat and thus proclaim that he has been a drunkard or a thief and desires to reform, yet night after night just such men rise and go to that front row to kneel for prayer. Some who

kneel there have not prayed for years, while others have never prayed before. They form a motley group, for though most of them wear ragged clothes, with hair unkempt, faces unwashed and often bruised, generally pinched with hunger or bloated with drink, they represent various types of the outcast throng. Some have been cradled in vice, or have fallen through inherited depravity, while others have been led into dissipation or crime through weakness, or have been driven to it by despair. All outcasts are not children of sin, nor of poverty, and many a man kneels in that room who has strayed from a happy Christian home, and at a mother's knee once lisped his baby prayers. Standing there together, companions in poverty, wretchedness, and penitential tears, they make a picture of human pathos that stirs

the heart, while the lips utter the prayer, "From all temptations, good Lord, deliver us."

These penitents are encouraged and exhorted to stand steadfast, and to return to the Mission Hall on the following day, though if they are homeless and appear sincere, they are usually provided with lodging and breakfast. Sometimes the superintendent suspects that hope for aid more than contrition has led to the apparent desire for reform, and such cases are tested before aid is given to them. If they persist in the attempt at reformation, they are taught some passages of Scripture to encourage and sustain them, and are given prayers and hymns to learn for repetition when alone and tempted. Those who have ever attended any church are urged to attend the services of that church, and those who

desire to enter the Episcopal Church are invited to attend the services at St. Stephen's, and to join the confirmation class. They are strongly urged to give up entirely the use of tobacco as well as alcohol.

At all American Rescue Missions, the converts are advised to give up the use of tobacco, for it has been demonstrated that men who use tobacco are much more likely to yield to the desire for drink than are those who refrain from its use. The noted Jerry McAuley fell from sobriety four times while he continued smoking, but he finally gave up the habit, and was permanently reformed. He always maintained that he would never have been able to keep his temperance pledge had he indulged his desire for tobacco.

Soon after St. Stephen's Mission was opened, the leaders had under

their tutelage a number of converts in various stages of transformation, and plans were discussed for providing these with employment, by which they could earn their maintenance, and win back their self-respect, as well as be kept from the temptations sure to meet them if idle or in want. To give them money without compensating labor would only complete their training as paupers; to send them out searching for work would hazard their reformation. If they were unsuccessful, they might become more reckless than before. Satisfactory positions were obtained for many, but such opportunities could not be secured for all. At one of the Sunday evening meetings in 1896, the Superintendent spoke of this dilemma, and stated that he hoped to secure some money with which to start a woodyard where the

deserving men could be furnished with remunerative employment. After the meeting, two housemaids present offered him their hard-earned savings, amounting to forty dollars. The generous gift was accepted, and to that a merchant added fifty dollars, with which capital the woodyard was opened. This yard now gives steady employment to about fifty men per day, and not only pays these men fair wages, — the same wages as is paid for similar work elsewhere, — but yields a profit which helps support other departments of the Mission. It was decided at the start that the laborers should be paid in cash, and though this seemed a dangerous experiment, considering their recent habits and moral weakness, there has been no good reason for regretting the decision. The cash payment is evidence of trust, and that trust and the

independence which the cash secures, helps the men to retrieve their self-respect, while it gives those with families an opportunity to assist them.

After starting the men on the road to reformation and giving them employment, the Superintendent resolved to provide them with cheap food, and for this purpose a restaurant was started in the basement of the building in which the evening meetings are held. On the opposite side of the street was a free lunch tavern, where for five cents a man could procure a glass of beer and a breakfast. The Superintendent determined to compete with that establishment for the trade of the street, and to outbid the rum-seller for the patronage of the Mission's workmen. He issued a bill of fare in which he offered a breakfast or lunch for five cents, and a dinner for ten or eleven, or fifteen

cents, as a man's appetite or taste might demand, substituting tea or coffee for beer, and providing a large variety of viands, to suit the varied tastes, — no less than thirty-four dishes being on the present bill of fare.

To those who have never examined the menu of a cheap eating-house, some quotations from this bill may be interesting: —

Sliced ham sandwich, with tea or coffee, 5¢
Soups, with bread, and tea or coffee, 5¢
Beef stew, with bread, 5¢
Baked beans, with bread, 5¢
Liver and onions, with bread, 5¢
Fried liver and bacon, with bread and potatoes, and tea or coffee, 10¢
Fried codfish, with ditto, 10¢
Fried sausages (4), with ditto, 10¢
Boiled eggs (3), with ditto, 15¢

To his workmen the Superintendent sells meal tickets at a discount on these prices of twenty per cent,

making it possible to obtain a light meal for four cents and a hearty meal for eight cents; and so good is the food that the men find no cause for grumbling, and the quantity is sufficient to satisfy the average appetite. For two dollars per week a man can procure a sufficiency of good food, served in a clean, attractive room, and if his purse allows, can for a few additional cents add such luxuries as doughnuts and pie to his daily fare.

The Mission restaurant soon became popular, and it attracted so many customers from the free lunch tavern over the way that the proprietor of that establishment was forced to close his shop and move to another neighborhood.

The next step of the Superintendent was to secure lodgings for the homeless men, and there were many

of that class among the converts. A house on Florence Street was rented, and in this were placed iron bedsteads, as many as could be used with convenience and comfort. Sheets, blankets, and pillows were provided; and into this clean and comfortable home men went to sleep who had not slept between clean sheets for years. A charge of ten cents per night was made for lodging. The beds were eagerly sought at that price, and so large was the demand, so much in excess of the Home's capacity, that three floors of the house above the Mission Hall were secured and filled with cots. Even with this number at his disposal the Superintendent cannot satisfy the present demand.

The work of the Mission during the current year may be thus summarized: —

Sixty-five to one hundred and twenty-five men attend the evening meetings; on Sunday and Thursday more seek admission than can be accommodated. One hundred and twenty-five to one hundred and thirty men are lodged in the Homes every night; often more men apply than can be cared for. Fifty to seventy-five men are given employment daily in the woodyard. Nine hundred to twelve hundred meals are served daily in the restaurant.

Since the Mission has been started, forty to fifty of its converts have been confirmed, and many others have been induced to attach themselves to other churches. Three converts have determined to enter the Church Army as evangelists, and have gone to Headquarters Training School. Numbers of the converts have been restored to respectable

citizenship and placed in good situations, thus becoming self-supporting, whereas previously they had been a burden and a continual menace to the community.

"How is the money raised to meet these expenses?" will again be asked. Astonishing as such a reply would appear, it could be stated without much exaggeration, that this Mission pays its own expenses. The salary of the Superintendent is provided by St. Stephen's Church (or by the Episcopal City Mission Society), and that is all the financial assistance that has been required thus far. The profits from the restaurant and the woodyard, the rent of beds in the Homes, the collections made at the meetings, with some few special donations, have been sufficient to fit up the various departments, including the furnishing of the Homes (a small

amount only being unpaid), and to pay all running expenses.

In this condition St. Stephen's Rescue Mission has been attached to the Church Army, and become St. Stephen's Post. Mr. Jones, the Superintendent, still remains in charge, but has been given the rank of Colonel, and made General Hadley's "Chief-of-Staff."

That this effort for the extension of Church Missions should have met with some distrust and have evoked some criticism is not surprising, nor should it discourage those who are inclined to give the movement their support. Many of the methods proposed are new to our Church, as they were to the Church of England, and are somewhat startling at the first encounter, while others come to our minds handicapped by a prejudice born of their

extravagant and almost flippant use by other organizations.

Another cause which may account for a part of the criticism lies in the distrust, if not antipathy, which a portion of the clergy feel toward lay workers in general. It will surely be conceded that no loyal layman desires to interfere with the work of the clergy, — all that the most zealous ask for is the opportunity to help the Rector, to supplement his labors when opportunity comes. And surely, laymen have been of some help to the Church — even in fields that might be considered properly within the province of the clergy. We need go no further than the Sunday-school to find evidence of this; and the Church Army proposes to take no very different position, relatively to the clergy, than that which might be occupied by an association of Sun-

day-school teachers, organized for coöperation.

Others of the clergy consider that the Army should justify itself before asking the church to give it official endorsement, and to that proposition no friend of the movement will be inclined to object.

A few of our thoughtful men have withheld their approval of the scheme from a lack of confidence in the permanent effectiveness of the methods proposed, which appear to them capable of creating superficial emotional excitement only with little permanent result. That may be the case, — will be, doubtless, where the efforts to reform outcasts are not supplemented by wholesome environment, and, above all else, by remunerative employment. To create a desire for reform in the mind of a tramp who for years has lived a reckless vagabond life, home-

less and hopeless, and then send him back to the street, with the chances all against him for securing work, and all in favor of his being forced to beg, steal, or starve, and expect him under such circumstances to keep firm his good resolve, is to ignore the lessons of experience, and to disclose a lamentable lack of common sense. Cromwell's advice to his soldiers, "Trust in Providence, but keep your powder dry," is surely applicable to such over-confident believers in the strength of sudden conversion. We must do our part, and when our brother who has been weak and sinful, but is now contrite in heart, makes his first effort at walking the unfamiliar path of virtue, we must see to it that he is preserved from temptation until time and the return of self-respect and self-control shall have given him power to curb his desires and to re-

sist the influence that seeks to overthrow him.

It has been said that many zealous churchmen who have at heart the extension of mission work among the poor, fear that the Church Army may introduce into its methods the sensational auxiliaries which its name suggests, — the big drum and shouting procession, the flaunting paraphernalia, the startling phrases, vulgar ejaculations, and other objectionable demonstrations with which we have been made too familiar. These sensational features have lost much of their attractiveness through losing their novelty and becoming commonplace. But even if they could be made attractive, they are wholly unnecessary — the Mission Halls can be filled without them. There is nothing sensational in the meetings at St. Bartholomew's Mission in New

York, or at St. Stephen's Mission in Boston, and both have been eminently successful in drawing the classes most difficult to attract. Another example is that of the Prison Work conducted by Mrs. Ballington Booth; for whatever the Volunteers may thrust upon their audiences elsewhere, there is not so much as a hint of sensationalism in this work; and of all the many missionary enterprises in this country, there is perhaps none that is attaining its purpose more effectually. Mrs. Booth's weapons are loving sympathy, tenderness, kind words of encouragement, zealous devotion, and earnest prayers, and with these she has won over to Christ's standard many a rebellious spirit.

Considering all this, will it not be well for the supporters of the present movement, when they formulate a per-

manent scheme of organization, to frame a rule prohibiting a resort to sensationalism in Church Army tactics.

A friend suggests that a further relief from adverse criticism might be secured by adopting another name and a simpler organization than that proposed. As it would be wise to avoid if possible alienating the sympathies of those who might otherwise prove stanch friends, is not this suggestion also worth considering? For, after all, "Church Army" is not the only appropriate name that could be selected. That might be reserved for the exclusive use of the English Church, and "Church Mission League," for example, might be selected for our organization. Surely, such a name would be as appropriate, and it would, likewise, describe more accurately the work proposed.

Neither is it absolutely necessary that the elaborate military organization that has been outlined should be retained. If any appreciable portion of our people think that the military spirit and an autocratic military rule is inconsistent with the spirit of Christ's teachings and out of place in work done in His name, and if they object to the proposed formidable array of loud sounding military titles which the Church has no legal right to bestow, and fear lest these may bring ridicule upon the movement and upon the Church, it will be wiser to abandon them. They are not essential to success. The first and greatest of all mission workers succeeded with an extremely simple organization, and the Church Army of England gets along admirably without this tawdry nomenclature.

As to organization, might it not be best for each diocese to form a separate Church Army Guild, to carry on the work during the formulative or experimental period, making its scheme of organization so elastic that growth and extension could be readily cared for, and coöperation with other dioceses arrranged without disturbing existing management.

Whatever system may be finally adopted, it is clear that the time has come when the Church is to undertake the extension of her influence among the working classes. The Church has been sleeping over this matter, and is only now arousing to the terrible fact that, through her neglect, children of her own household have been living godless lives within sound of her bells.

To those who object to the present plan for this work, we can offer as an

unanswerable argument the splendid record of what has been accomplished with similar methods, amid conditions differing but slightly from our own. What has been done in England can be done unquestionably in the United States.

We must not enter upon this work with the supposition that we can reclaim all of the irreligious poor. The clergy fail to make devoted Christians of all the irreligious rich, and he knows but little of the mental and moral condition of these people who expects that the Church Army or any other human agency can awaken contrition in the hearts of the entire outcast throng, or who dreams that poverty and crime and their attendant miseries can be entirely banished. We cannot restore to manly vigor all the human wrecks; some are too weak, others too wicked, and many

too indifferent. But because, from the nature of the task, we must fail to accomplish all, shall we attempt nothing? If we can reach but a comparatively small number of the churchless people, and can restore to respectability a portion only of those who have fallen, the result will surely justify the effort.

Do you ask what you can do to help the Church Army? Just now you can do most good by explaining what its purposes are, and what they are not, and by interesting your Rector in the speedy establishment of a Post in the back street yonder, where vice and poverty and misery combine to create a festering sore in the body social.

If you live in Boston, and desire to assist in the development of St. Stephen's Post, there is much you may do. Money is required to ex-

tend and complete the present accommodations. Several new "Homes" could be utilized, for the houses now occupied are much too crowded to secure the best results. One of these should be used as a "Nursery," for many of the converts are children in weakness and in the immaturity of their neglected minds. Also a house where small private rooms for the better class could be provided, would aid in the permanent restoration of these cases. A pleasant reading-room for the use of the men during their leisure hours is wanted. One room is now reserved for this purpose, but it is inadequate. A valuable addition to the plant would be a "roaster" in which the clothes of the more neglected cases could be subject to high temperature during the night. Enlarged bathing accommodation is much needed also.

No provision has yet been made for the rescue of fallen women. A Home for these, with a Matron, ought to be provided.

But, apart from the money needed for a new plant and new work, the Mission could use to advantage a small sum in carrying on more effectively its present work and in paying a few debts incurred in furnishing the Homes. If you cannot do much toward raising this sum, you can help materially by inducing your friends to send their orders for fuel — firewood, kindling, or coal — to St. Stephen's woodyard. Orders for wood enable the employment of additional men and yield a profit.

Another method of helping is by sending beggars to the Mission, instead of aiding them from your purse or your kitchen. You should give them your card, with directions to

reach the Mission, and you will, if truly generous, follow this by a donation to the Mission to meet the expense. The Mission will assist the beggar more than you can, and others will have a share in your gift.

You can help also by attending the meetings. Your occasional presence there, even if you take no part in the service, will encourage those who are in the work. The converts, too, will gain courage from your kind interest, and your friendly words may arouse in the heart of some friendless outcast a hope that has seemed long dead or a desire for respect that has been dormant. Few of us have yet learned the possibilities for helpfulness of human sympathy.

Efficient men or women to assist in the meetings, going once or twice a week or even once a month, would

lighten the burden of the leaders and be an encouragement to all. These volunteer workers may wear the uniform or not just as they may elect. Visitors, especially ladies, must be cautioned, however, against showing more interest in one convert than is accorded to the whole. An interesting case — a fellow with a handsome face and a thrilling story — is very apt to gain favors denied to the more repulsive cases, and if this preference is conspicuous, jealousy is sure to breed trouble and discontent, if not disaster; for remember these fellows are as mere children about such matters.

Finally, you can help the workers by your prayers. They are human, like yourself, their burdens are heavy to bear, and their discouragements frequent and severe.

SINCE the above was placed in the hands of the printer the friends of the movement in Boston have decided to form a Church Army Guild to assume the entire management of the work in the diocese of Massachusetts.

ADDRESSES.

The Headquarters of the United States Church Army is 423 Lexington Ave., New York.

The Secretary of the Church Army Commission is the Rev. J. Newton Perkins, 281 Fourth Ave., New York.

Colonel Samuel F. Jones, Commandant of St. Stephen's Post, may be found at the woodyard, 1272 Washington Street, Boston, during the morning, and in the evening at the "Home," 1066 Washington Street.

The Rev. Henry. M. Torbert, in charge of St. Stephen's Mission, resides at St. Stephen's House, 7 Florence Street.

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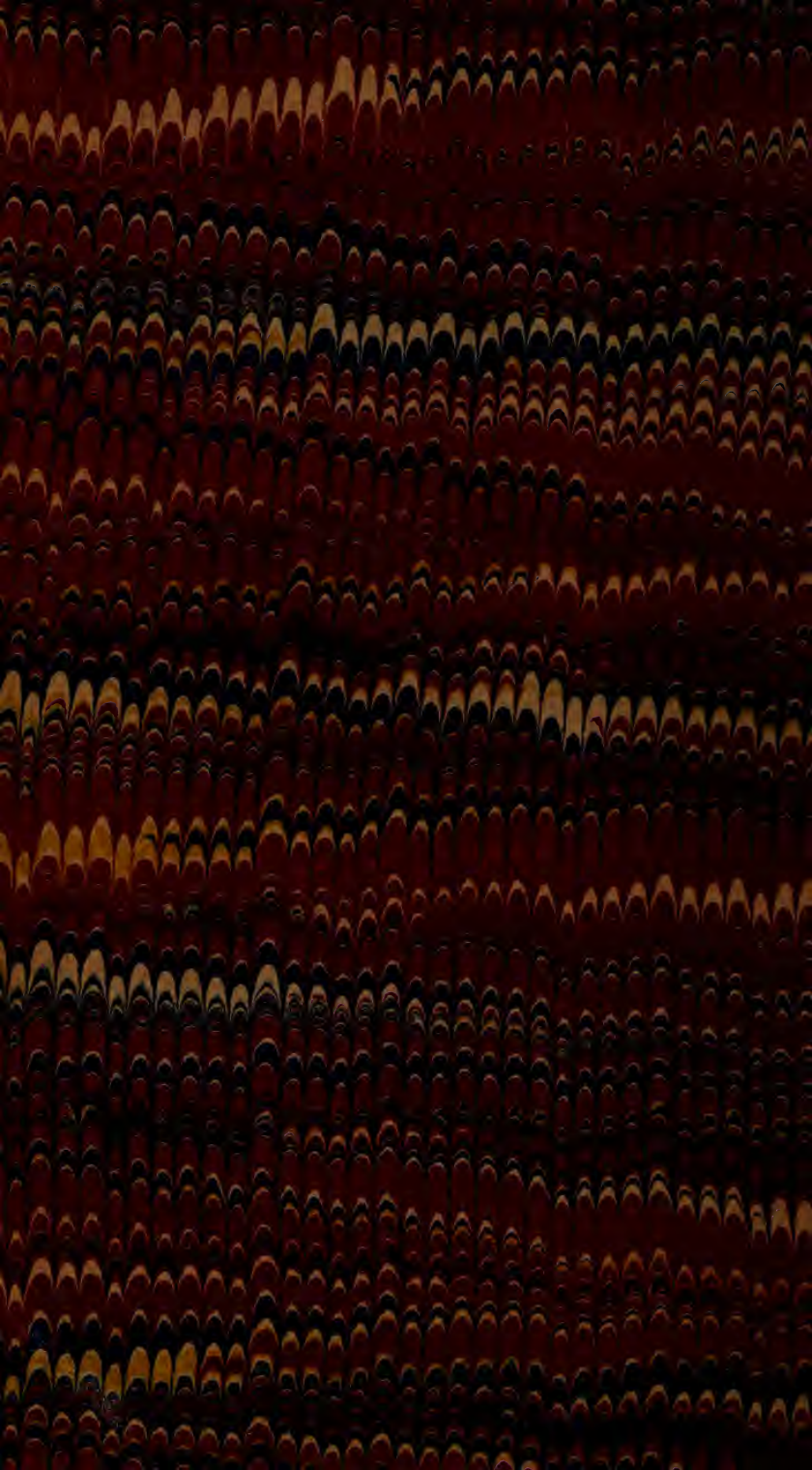

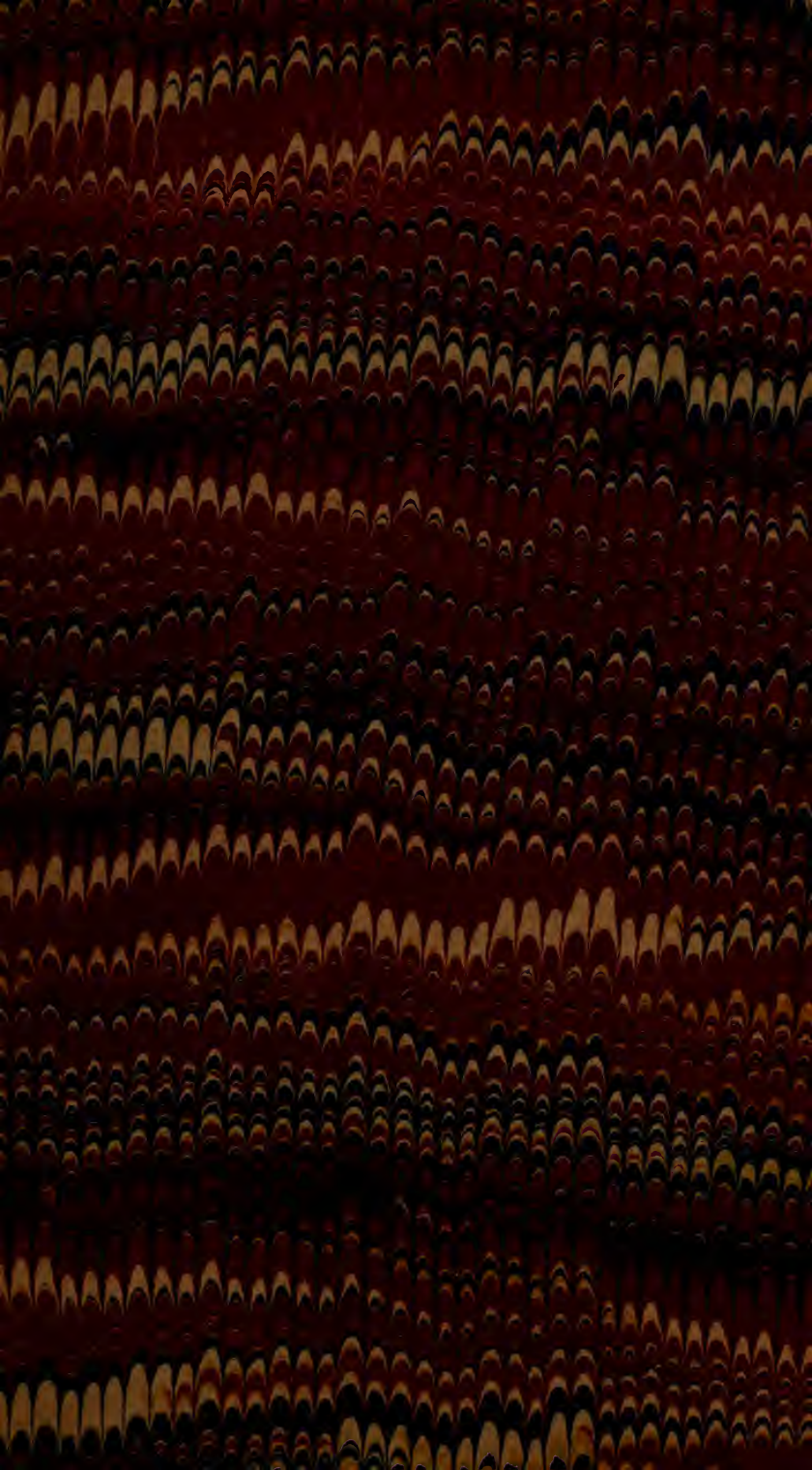

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